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EDITORIAL

COUNT TOLSTOI ON THE WAR

THE LATEST deliverance of the famous Russian writer is a sort of sermon in twelve chapters under the title "Bethink Yourselves!" with the text taken from Luke 22:53. "This is your hour and the power of darkness." The work was translated for the London Times by the editor of the Free Age Press, 13 Paternoster Row, London.

This document is a most powerful arraignment of the war now proceeding between Russia and Japan, and in fact is a verdict of condemnation against war in the concrete, as an invasion of the rights of humanity and a brutal violation of the principles of Jesus and the great teacher of the race. Certainly the Czar is handled by his most honorable subject as if there were no Siberia and no possible danger that the great censor could be forcibly relegated to the dreadful mines of that far-off country.

However, the "Times" critic in a leading editorial has this to say in the concluding paragraph of his rejoinder:

"In the latter part of the document, written after the battle of the Yalu, the Slav reformer assumes a still more ominous position. He asks when are the deceived people going to take matters into their own hands? When, he inquires, will they say to their rulers: 'Go yourselves, you heartless czars, mikadoes, ministers, priests, generals, editors, speculators, or however, you may be called; go you yourselves under these shells and bullets, but we do not wish to go, and we will not go?' He thinks it would be very natural for them to say this. Most of them, he pointedly observes, are able to read and they know that the Japanese are better armed than they are. But they will continue to go, he affirms, not from patriotism, but from fear. The conversations and letters he adduces to prove this assertion would be of the highest interest, could we believe that they represent the thoughts and feelings of any considerable minority of the Russian people. Are there many men in

the Russian fleets and armies like the sailor who writes to Count Tolstoi from Port Arthur asking 'whether it is agreeable to God or not that war commanders compel us to kill,' and who begs for books "from which he can see whether truth exists on earth or not"? Is it the fact that the reservists are dissatisfied, gloomy and exasperated, and that the old appeal 'for the faith, the King and the Fatherland,' has lost its spell over the hearts of the Russian masses.

We cannot accept without qualification Count Tolstoi's statements on these points. But, however exaggerated they may be, it is a grave sign for a nation that such questions should be even suggested by one of its most eminent thinkers at a time when the state is in arms against her foreign enemies."

THE REAL JEWELS

THERE is a wonderful fascination in precious stones. Henry Ward Beecher is reputed to have carried a handsome stone loosely in his pocket and at times would take it up and gaze into its splendid depths as if he could perceive beauties that spoke to his great soul. Rich people and crowned heads set great store by their collections of jewels. Such treasures do not fall to the lot of ordinary mortals and even among the most favored, "all that glitters is not gold" and thieves have been known to steal "diamonds" that were only paste.

The Bible speaks of Jesus Christ as the pearl of great price—not one among many—but par excellence, "the pearl of great price," the most precious, valuable and costly of all conceptions of worth and value. An ancient Bishop understood this matter as God understands it, when a conquering hero demanded of him to bring forth the jewels of the church at a certain hour on the next day. Promptly the Bishop led a procession of the poor people under his charge and declared them to be the jewels of the church.

Diamonds and pearls and sapphires and

all the beautiful things known to the lapidary are but figures of grander things.

The things of beauty and value are the imperishable souls of God's children, whom, by the experiences of human life and service, the divine lapidary is preparing to shine in their own place, in the Savior's diadem. Let us not repine and complain if sometimes the necessary cutting is hard, for that of itself is one sign and proof that the jewel is rich, rare and most valuable.

The jewels of our heavenly father shall always endure and maintain their beauty when the most beautiful forms of earthly substance have perished and the memory of their glory has passed away. How important is it then that every such diamond shall ever scintillate only moral radiance—the light and beauty of which shall be a constant fascination to other souls within the Christian sphere.

JAPAN'S ATTITUDE BEFORE THE WORLD


IN THE prevalent conflict raging between Japan and Russia, a sound reason may be found for the widespread interest shown by the Anglo-Saxon race in the success of the little brown people of the Orient. That the sympathy of English speaking people everywhere is largely with the Japanese is an accredited fact in all estimates and calculations by which the different nations are divided up as friends and foes between the combatants. Since the war commenced there have been many attempts from continental sources to prejudice the issue by representing it as a great trial of strength between Christianity and paganism; the white races and the yellow, the civilized west and the barbaric east, so the London Times declares. It is quite true that an Oriental and non-Christian power is for the first time encountering one of the great Christian empires with its own weapons and on rather more than equal terms. The same distinguished authority in journalism proceeds: "It has been long ago recognized and admitted by all impartial observers that, whatever be the claim which the western power puts forward, she is scarcely entitled to pose on this occasion as the exclusive champion of civilization and religion. The truth is that such a claim forms a wholly alien and factitious issue, and the only

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reason why we have heard so much of it is because it has been found useful to buttress an exceedingly weak, diplomatic case. There has been nothing in the attitude of Japan which could give the faintest color to such an assumption. On the contrary her statesmen have, when opportunity offered, done all they could to make it plain that no vestige of racial or religious prejudice inspired them on entering into the present war."

GEORGE DARSIE

 IN THE sudden departure of George Darsie, a large and admiring brotherhood has been stricken and sorely bereft. Doubtless as the sad news fell upon countless communities in the homeland a great shock of surprise and sorrow was experienced. And away off in foreign and heathen lands men and women who knew and loved him for his Christly sympathy and co-operation in promoting the supplies vital to the execution of the work in the distant fields, will feel themselves stricken by this blow which has descended upon the hearts of all familiar with our undertakings and the men who push them forward with all their might.

George Darsie had served the Frankfort, Ky., church for more than a quarter of a century and was still serving there as was supposed in all his power. At 58 years of age he had won an enviable reputation for most manly qualities and uncommon usefulness in the ministry.

He was in Chicago, quietly undergoing an examination for a chronic trouble and suffering much pain when his death occurred. The body was sent to Frankfort for interment. President A. McLean of the Foreign Christian Missionary Society conducted the services and as a mark of the esteem in which he was held, all places of business were closed between the hours of four and six, the time of the funeral. Farewell, dear brother of ours, a worthy son of a worthy father, now at rest with God. We think of the sorely bereaved wife, and join our prayer with so many others that the God of Comfort will remember her in her time of loss and sorrow.

The hopeful are always helpful.

You cannot float to heaven on flocks of frozen faith.

A solid flock cannot be built up out of stolen sheep.

5% BROTHERHOOD of TOIL

Charles Blanchard

I greet you, freemen of the race
Of royal souls, heirs of His grace,
Who, suffering loss, rejoice the more
That it is yours to suffer and adore.
Freemen are they who dare to trace
The Future with uplifted face!
Who do the Master's will and bear
The cross with gladness anywhere!
I greet you, and am glad to-day
In what I have, in that for which I pray.
O, friends of mine, in the midst of toil,
I bid you cheer! Work cannot spoil
The soul of Peace when the Prince is near,
And perfect love still casts out fear!
The Brotherhood of Toil is yet to be
The heir of earth's high royalty;
Who suffer with Him yet shall reign
With the Prince who bore the Cross of Pain;
The Crown of Thorns is the symbol still,
Of the conquering life and the conquered will!

EDITORIAL PARAGRAPHS

Vienna, Clark county, S. Dak., the only town in the county which permitted license last year, has gone dry, the last saloon in the county being thus voted out.

The great Boer, Paul Krueger, has accomplished his final "trek" by dying on the 14th inst. at Clarons, Switzerland. Application has been made to the British government to allow him to be buried in his own country, which has doubtless been graciously and unhesitatingly granted.

Much excitement has been aroused by Russian seizure of British and German ships. Their timely surrender, however, has taken the danger out of the situation and we may be thankful that the incidents, so full of peril a few days ago, will be permitted to find their quietus without further aggravating the issue and course of the present war, which is altogether deplorable.

Just as we go to press word comes from Grand Rapids that Winnie, wife of Burridge D. Butler, the advertising manager of the Christian Century, and son of T. D. Butler, died early Tuesday morning. After years of great suffering she passed away "very peacefully." May the God of Comfort give him great consolation. The Christian Century extends Mr. Butler and the relatives of both of them sincerest sympathy.

The closing of the Louisiana Purchase Exposition on Sunday is a great gratification to the Christian sentiment of the American people. It still is the desire of America to honor the Lord's day, and it is specially worthy of note that after the experiences of Chicago and Buffalo, congress, in making the appropriation, decided the question in the manner it has, and that that decision has been so quietly accepted. Much of the comment of the secular press has been particularly gratifying, as showing a more healthy and more Christian sentiment. We sincerely hope that there will be no effort to reverse the action.

The general packers' and butchers' strike which has been raging with more or less bitterness and some rioting for several days past, is still in the meshes of excitement and uncertainty. The following ultimatum has been delivered by the stockyards unions with threats of a general walkout if their proposals should be rejected: All strikers to be reinstated within ten days; workers in the killing, cutting and casing departments to be taken back within forty-eight hours after the resumption of work; strike of the allied trades on the nonacceptance of these terms by the employers.

A congress to promote the observance of Sunday as a weekly rest day has been called to be held in connection with the Louisiana Purchase Exposition at St. Louis, October 11th and 14th. The committee of arrangements represents ten American and one Canadian societies, and has adopted the following statement as the basis for the discussions:

"First—We hold the Sabbath or weekly rest day to have been founded by the

Creator in the beginning, embodied in a commandment of the Decalogue, recognized and confirmed by the Lord Jesus Christ, and finally to have appeared in the Lord's Day of the Christian church.

"We aim to promote among Christians the sense of its divine purpose, and to secure its conscientious observance, hoping thereby to overcome the influences which now threaten to destroy this blessed rest day.

"Second—While the state cannot and should not enforce or interfere with the religious observance of Sunday, yet the weekly rest day exists also as a civil institution, maintained by law and custom, and vitally related to the well-being of individuals and of society, and to the stability of free institutions.

"Associations of trade, manufactures, commerce, working men's unions, as well as churches and religious societies, are invited to send delegates."

The local committee includes, besides representatives of twelve Protestant denominations, both clerical and lay, the Roman Catholic archbishop and two representatives of labor societies. The outcome ought to be helpful, and it will at least stimulate public interest in the cause.

Another interesting item along the line of Sunday observance we take from the "Church Standard":

"The Italian press, with hardly a dissenting voice, expresses regret that the Sunday law which was lately in the chamber of deputies was found to be too faulty to be adopted. While some prominent teachers of religion in this country are ready to join hands with the disorderly elements of society in opening saloons on Sunday and practically destroying Sunday observance in many important ways, the Italian people are seeking to restore to the working classes the day of rest of which they have so long been deprived. Considering the circumstances, the bill which has just failed of passage was somewhat radical in its provisions since it prohibited railway operation and newspaper publication, as well as the running of factories, on the first day of the week. We can understand that the first two of these prohibitions should seem oppressive, but it is much to be wished that the closing of the factories might be secured. The objection to it is that it would reduce the earnings of the factory hands by one-seventh. But that is far from certain; and if the experiment were fairly tried, past experience has shown a high degree of probability that the work done in six days would command the same wages as work that is now done in seven. At any rate, the advocates of Sunday legislation, who were strong enough to cast eighty-seven votes in its favor in the Chamber of Deputies, are determined to make a new effort, and they believe that they will be successful."

At a recent meeting, the supervisors of Santa Barbara county, Cal., amended their county ordinance so as to require applications for liquor license to be signed by a majority of the voters within the precinct. Saloon licenses were previously granted upon application of ten property holders residing within one mile of the proposed saloon. This victory was won after a long, hard struggle.

Flowers in the Church

By Leslie Lockwood

FEW people realize how much a little effective floral decoration will add to the beauty of the church and to the satisfaction with which the worship may be participated in by those who attend. A tasteful arrangement of flowers upon the pulpit or the communion table in this season of the year when flowers are so plentiful is a joy to the worshipers, and requires only a modest amount of effort from some members of the church who understand the most effective use of flowers and have some knowledge of the seasonable character of the different plants used.

The writer had the privilege of worshipping for several months in a church where the flowers were a constant delight to all who were present, and at last the question arose, "Who is responsible for this beautiful and satisfying arrangement?" It was noticeable that all through the season the flowers were used which most effectively answered the purpose of decoration. Evidently, there was some knowledge of their nature and appropriateness, or the result could not have been so satisfactory. Upon inquiry it was learned that a gentleman, who was not a member of the church, had volunteered to secure flowers for each Sunday's use, and in correspondence with him it was learned that he had a regular method in his preparation of these decorations. A lover of flowers naturally, he had learned the places in which the different plants were most likely to be found, and not infrequently the whole of his Saturday afternoons was passed in securing what he wished for the Sunday. When he was asked to set down his method, and the various flowers he used, he replied in a letter which will perhaps be of interest, not only to lovers of flowers but to others, and a suggestion as well to those floral committees of the young people's societies, which have proved so helpful to the minister and the church in their work of decoration.

He writes:

"It is rather difficult to make anything like an exact calendar, for the reason that in the same locality the conditions change so from year to year that the variations are from two to three weeks in the time of flowering of some plants. I usually begin in early July. The first flowers I get are the Black Eyed Susans, which are about the first flowers that are sufficiently long stemmed and sufficiently definite in their appearance to be available. Also in July come the field lilies, and in July also the wild parsnips (white), which last for several weeks and are available for combination with other flowers. Also in early July come the Marjoram and the Giant Meadow Rue. Early in August come the other variety of Black Eyed Susans, long stemmed ones; then the Liatris, which is a long pinkish purple spike, and which is very brilliant; then the Joe Pye weed or Purple Eupatorium, a large dull purple cluster. The wild Coreopsis and the wild sunflower come also in August, and late in August the first Asters. During September Asters of various kinds, sunflowers and the Coreopsis are the chief flowers, together with the golden-rod, the different varieties of which come almost continuously from early August until frost.

"Equally important with the flowers is the green, which has to be used in great quantities, both back of, and with, the flowers in order to produce anything like a natural effect. Certain greens keep particularly well and I use them freely. One is the Hamamelis or Witch Hazel, and the other is the

green of the Rue. These two keep fresh a long time, and as one is a light green and the other a dark green, they afford just the amount of contrast and variety needed."

If this service can be rendered in one

church by a gentleman who does it for the pure love of flowers and the joy of rendering this service to the church, what may not be done in the hundreds of churches where groups of young people with probably much more time and who might take up the same work with most excellent results.

The Law of Compensation in the Kingdom of Heaven

By G. B. Van Arsdall

"What then shall we have?" Matt. 19:27.

THIS is a question which Peter put to Christ on the occasion of the conversation with the rich young man. Out of it grew two of the most important teachings that ever fell from the lips of the Master: the place which the apostles were to have in the regeneration and the parable of the la-

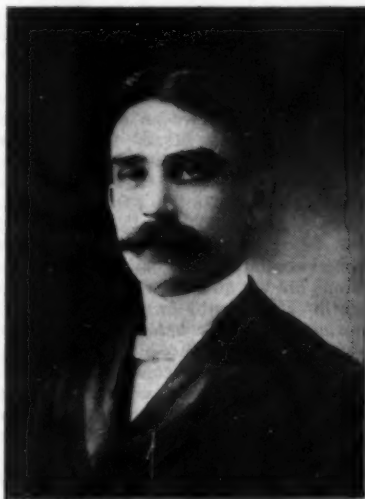
borers not founded upon rules of barter. There is no such thing as bargaining, the question of time, pennies, labor is not considered. "Many that are last shall be first." He does not say that God will perform some fantastic trick by which Judas shall be first and Paul last. But he does say, take your arithmetic out of the kingdom of God. You can not say that a certain number of days' service is equal to a definite reward. And in this God is continually upsetting our expectations. Just a little while before, Peter had asked him how often shall my brother sin against me and I forgive him? And in a moment of generosity he had suggested seven times. Then Jesus had told him he could not calculate such matters by mathematics. Jesus does not ignore the question of wages, but his reply is a direct rebuke of Peter's mercenary spirit. It is not the amount of work done, but the spirit in which it is done. The laborers who made no bargain, but went to work upon faith in their Master's honor and liberality were better off in the end. That is, in the kingdom of God wages is a secondary matter and those will be first in wages who think least of wages as such. Under such circumstances even a contract is an implied distrust of the Master's honesty and justice.

2. The Compensation of Position.

Verse 28 is the primary answer to Peter's question. "The regeneration" means the Christian dispensation, the dispensation of "recreating" mankind in the image of God. In this they were to be judges. How? Not primarily by their writings, but by their lives, in which the recreating power of Christ should be demonstrated. Their writings were simply an outgrowth of their lives. Even in human governments when a law is demonstrated to be impracticable it is repealed. They were to make Christ the authority over mankind, exalt him to a throne of glory and themselves to become judges of Israel by demonstrating his power to save.

The highest reward for service is not wages, something given to men; but the position of individually demonstrating the practicability of righteousness. In this conception official position in the kingdom of God is not lordship over the church, but the responsibility of maintaining the sovereign power of Christ in the church, but primarily and indispensably by the individual so honored being continually a living demonstration of that power. Nothing given to a man or said about him is worth as much to him or can so enhance his influence as what he is. Thus Jesus answered Peter's question, "What then shall we have?"

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G. B. Van Arsdall.

borers in the vineyard. The question and the subsequent teachings are mutually dependent upon each other for their interpretation and all of them date back to the conversation with the rich young man for their occasion. The place of the apostles in the regeneration and the parable of the laborers have always been regarded as hard passages of Scripture. They are such only when taken out of their connection.

The conversation with the young man led Jesus to the thought of the difficulty of a man entering the kingdom of God who was attached to earthly things. It immediately occurred to Peter that they were not attached to earthly things at all for they had left all and followed him. A more cautious man would have kept still but Peter always spoke his mind freely and so he rushed in with the question: "Lo, we have left all and followed thee; what then shall we have?"

Jesus answered his question in two ways, for there is a twofold compensation for service—the compensation of position and that of wages. Jesus put them in the order of importance, we will study them in the reverse order.

1. The Compensation of Wages.

The parable of the laborers is intelligible only in the light of Peter's question. He was thinking of the pay. Jesus says in substance, the kingdom of God is



..Henry Martyn, Saint, Scholar and Missionary..

By A. McLEAN

(Continued from last week.)

There were some qualities in Henry Martyn that deserve special mention.

1. His devotion. His wish was that his whole soul might be swallowed up in the will of God. "As for self, contemptible self, I feel myself saying, 'Let it be forgotten forever; henceforth let Christ live, let Christ reign, let Him be glorified forever.'" He solemnly renounced the world, and the comforts, even the lawful comforts of it, that he might be the servant of God entirely. "I could not wish to exist, unless I hoped to live entirely for God." "Had I ten thousand lives, my calm judgment, unruffled by dangers, testifies, that they ought all to be devoted to Christ." "I feel no wish to live, except to be employed in the work in which Christ died." "I longed to be ten thousand times more devoted to him than I had been, and to pass the remainder of my days in humble laborious exertions in the cause of Christ." He tells us that his soul panted after holiness, and that nothing appeared at all desirable to him for a moment, but God. He wanted to feel that he had nothing on earth to do, but to work for God, and as having no comfort to expect but from communion with him. "I cannot live one happy hour without more or less communion with God. What is this world, what is religious company, what is anything to me without God? They become a bustle and a crowd when I lose sight of him." He longed to escape from the crowd and to walk sweetly alone with God. "O that I could begin everything with God, prosecute it in the presence of God, and then after the conclusion return from men, to be in secret with my God!" "If I could not be made holy, I would not wish to exist; I cannot conceive any pleasure in the universe, without having the soul restored to order and conformity to the blessed God." He found it delightful to think of laboring ardently for God and heathen souls, unknown and unnoticed by the creature. He felt that all earthly connections were unimportant. "I am for God only." "Oh, my God, there is naught upon earth that I care for but Thee and Thine!" His business on earth was the setting up of Christ's Kingdom in the hearts of men. He desired to labor in that with a mind simply directed to Jesus. In so doing he would walk steadily with God. He was willing to be despised and forgotten, so God's purposes were accomplished respecting the setting up of his Kingdom in the world. He says that praise was exceedingly distasteful to him, because he was slow to render back to God the glory which belongs to him. Praise generally produced pride, and pride presently set him far from God. He agonized to be a holy man. He prayed that he might live as if he did not have a friend in the world, as one entirely set apart for God.

2. His industry. It is said of him that he never knew an idle moment. Even on board ship he jealously guarded his time for correspondence that he might complete his translation of the New Testament into Hindustani, Persian, and

Arabic at least. He would rise before the dawn that he might have the privilege of addressing the sick soldiers in the hospital before resuming his fatiguing journeys. He would wait for an hour or more to win the attention of a solitary Brahmin, who regarded him with deep curiosity as being the first Englishman he had met who cared anything for religion. By his unwearied industry he gave one-fourth of the population of the globe portions of the Holy Scriptures in their own tongue. In view of the shortness of his life this was a great achievement. He could say of his work as Paul did, "This one thing I do." He was always at it. On board ship he conversed with the officers, the crew, the soldiers and the sailors, and the convicts. He had a word in season for each. He rebuked; he encouraged; he exhorted with all long suffering and doctrine. He did not lose a day on reaching India before he began to testify on behalf of his Master to the people. He sought to win his servants and the pundits and munshis who helped him in his work of translation. His soul never rested.

3. His prayerfulness. Henry Martyn was pre-eminently a man of prayer. Things did not go well with him if prayer was interfered with in any way. In his Journal he refers again and again to prayer. There is no other topic upon which he dwells so constantly. A few citations will suffice to show what a large place prayer had in his thought and life. "As I found myself about the middle of the day full of pride and formality, I sought relief in prayer." He tells us that he prayed generally four times a day at least. "I could live forever in prayer." "In morning prayer I pleaded again and again that I might be heedful to my spirit during the day; that I might walk alone with God; that I might prepare myself for the enemy, not with the detestable anxiety of approving myself unto men, but with the sole wish of doing the will of God." "Before breakfast I continued about an hour and a half in a prayer of humiliation." "I passed an hour in prayer at one time with much delight, especially in the work of intercession." "At dinner I lifted up my heart with some success, and in prayer in my rooms afterward." "After an hour spent in prayer the Lord mercifully assisted me, and the sense of danger and blasphemous implety melted me into tears." "Let no change of plan distract my mind from being constantly in prayer to my God." "I determined with myself, if nothing prevented, to devote to-morrow to prayer; the prospect sweetened my soul a little." "After supper I found great comfort in approaching to God in prayer, and a sweet return of precious thoughts of eternity. Oh, why am I not more a man of prayer?" "After dinner I sought to solemnize my mind by prayer, and passed half an hour in the exercise." "Nothing can make up for the want of stated prayer." "Passed much of the earlier part of the morning in prayer. After dinner again in prayer." "Found the presence of God again, both before and after dinner, in prayer." "I

continued a long time in prayer to God." "I passed the time, about three hours, in reading and prayer." "I ought to be hourly considering how eminently I should be a man of prayer, thought, and heavenly-mindedness." "After praying nearly two hours, my heart seemed to be at last really poor and broken." "In the evening at prayer my soul panted after God." "If there be anything I do, if there be anything I leave undone, let me be perfect in prayer." "From nine to three my soul found the especial presence of God, in four successive seasons of prayer." "After all, whatever God may appoint, prayer is the great thing." "Spent the afternoon chiefly in prayer."

4. His courage. It was said of him by one who knew him well, "I can answer for his being as brave as he was learned and good. He quailed before no man." On board ship he was told that the men would not attend if he preached so much on hell. The text of his next sermon was, "The wicked shall be cast into hell, and the nations that forget God." Soon after he spoke from the text, "As I live," saith the Lord, "I have no pleasure in the death of the wicked." Speaking of his experience as a chaplain he said, "My disdainful and abandoned countrymen among the military; they are impudent children and stiff-hearted, and will receive, I fear, my ministrations, as all the others have done, with scorn." It was even so. Referring to the men under his charge he said, "A more wicked set of men were, I suppose, never seen." He rose while it was yet dark that he might preach to the soldiers. His self-denial commanded no respect. He went away from the service amid the sneers and titters of the men for whom he would gladly have given his life. He said, "It is extraordinary that I seldom meet with contempt on account of religion except from Englishmen, and from them invariably." Some of the chaplains opposed his teaching. One declared that he would not enter the church till it was purged of the errors Martyn was said to have propagated. In Persia he was stoned on the public streets. He was struck in the back by a stone as large as his hand. Like his Master he trod the wine-press alone. But none of these things moved him. He guided his course by the starlight of duty and the compass of Divine truth. He was, so it has been said, not less a warrior than Gordon, fighting with desperate valor against the foes of God and his Christ; and it was his destiny also, alone in a land of fierce enemies, under a blue Oriental sky, to fall at his flagstaff, loyal and true till death.

5. His humility. He did not think of himself more highly than he ought to think. He was constantly condemning himself for sins and failures. He said, "Whatever the world may say, or I may think of myself, I am a poor, wretched, sinful, contemptible worm." "My soul might almost burst with astonishment at its own wickedness." "I am weary of myself and my own sinfulness, and appear exceedingly odious even to myself, how much more to a holy God. Lord,

plity and save; vile and contemptible is thy sinful creature, even as a beast before Thee." He spoke of himself as "utterly unclean," as "Atheistical and blind;" he laments his "cursed unbelief and pride." "An occasion, the slightest possible, showed me that I was proud, impatient, and peevish." "Pride has spread over my whole heart, and swallowed up my whole spirit." "Wretched, wretched man that I am, who shall deliver me from this never-ceasing self-complacency, this accursed pride!" "I feel myself more radically corrupted every day." "My soul afflicted and solemn at the sense of my exceeding sinfulness." "For all the impurity and iniquity and indolence of my heart, the Lord, I fear, hideth his face." "I feel Satan so near; I began to pray aloud, as a dying wretch on the very brink of ruin, and pleaded with a God of truth his own declarations and promises." He speaks of being disposed, in his most serious moments, through mere habit, to a cynic flippancy. He says his solemn tone of mind degenerated into formality and stupidity. He was, so he says, betrayed into "excessive levity." "My self-ignorance is truly deplorable. I have been forgetful of my own vileness and poverty." He speaks of a great want of spirituality. Carelessness, levity and vanity occupied his mind. "It is a mercy of God, instead of giving me up to a reprobate mind, convinces me of the dreadful corruption of my heart." He groans over his vileness and desperate wickedness. "My sins appeared more in number than the hairs of my head. I remember with horror the multitude I have been guilty of this holy day; how many proud and vain thoughts, how much forgetfulness of God and want of every grace appeared in the course of it." "I was plagued with the workings of an evil, selfish, dissipated, discontented heart." "What is it which bewitches me to be governed by such trifles. So that so much of my mind is given to things about which I care nothing, and so little to God, whose loving-kindness is better than life?" "How many tempers like the devil have I! particularly pride, thinking well of myself, in spite of the clearest convictions of reason and experience; and such petulance; it is well if God through his mercy break my proud self-will by contradiction. I am constrained to acknowledge the greatness of his patience with such a wretched creature." He compared himself with other men, with Fletcher, with Brainerd, with Vanderkemp, with Whitefield, and always to his own disadvantage. "Why cannot I be a man of prayer like Fletcher? Referring to Vanderkemp he said, "In heaven I shall think myself well off, if I obtain but the lowest seat among such, though now I am fond of giving myself a high one." Contrasting himself with Whitefield he said, "I am destitute of the energy, promptness, activity, and holy forwardness which characterized that eminent servant of God." He lamented his indolence. "Was filled with shame, and self-aborrence, and sense of guilt, at having wasted time in bed, notwithstanding the dictates of conscience." "I was grieved at my waste of time, and want of communion with God, and general unprofitableness." "I have never labored as I ought; no, not in any degree, either in public or in private." "At night my soul was much distressed at

my unfaithfulness and indolence in ministerial duties, and saw the necessity of more earnestness, both in labor and prayer, if I would not have more blood-guiltiness upon my soul." This is the language of a man who never lost an hour. While reproaching himself for wasting time in unnecessary sleep his friends felt that the words of Scripture were applicable to him, "The zeal of thine house hath eaten me up." The man who prayed more than any other man of his time said, "I am not a man of prayer: this is a lamentable defect." The man who desired to live solely to the glory of God said, "Alas! how little do I know of experimental religion!" His inmost feeling found expression in the words, "I now hoped that in answer to my prayer, I should now and ever take my place among the most worthless of the creatures of God, and feel among my brethren, as one who was not worthy to be trodden under foot." He felt that daily he deserved destruction.

6. His cheerfulness. Because he condemned himself so unsparingly it does not follow that he was stern and morose. On the contrary he was remarkable for his cheerfulness. When his tasks were done he found delight in playing with children. On the way from Calcutta to Bombay, though broken in health, he was a lively talker. He was a genial companion and even a merry comrade. One of his acquaintances speaks of him as one of the mildest, cheerfulest men I ever saw. He talks on all subjects, sacred and profane. He did not hesitate to rebuke any who took the name of the Lord in vain, but his good sense and great learning gave delight to any company and his constant cheerfulness added hilarity. He was not a monk. He did not go about with his head hanging down like a bulrush. He was at once a scholar, a saint, and a man. Religion ennobled his character. He said, "Since I have known God in a saving manner, painting, poetry and music, have had charms unknown to me before. I have received what I suppose is a taste for them, for religion has refined my mind and made it sensible of impressions from the sublime and the beautiful." Not only so, but he dwelt much on the exceeding great and precious promises of the Lord. These cheered and charmed him amid all his trying experiences.

Henry Martyn was distressed because he did not accomplish more. He said, "Four years have I been in the ministry, and I am not sure that I have been the means of converting four souls from the error of their ways. Why is this? The fault must be in myself." Some others have spoken of the apparent failure of his life. But it was not so. He did a great work. He died at the age of thirty-one. Dying at an age when most men are beginning their careers he accomplished more than most men who live to a good old age. His translations prepared the way for those who came after him. His life of devotion and self-sacrifice could not fail to bear abundant fruit. His Journal is one of the great spiritual autobiographies of the race. It has been classed with Augustine's Confessions and with Bunyan's Grace Abounding. Henry Martyn has touched the lives of tens of thousands of youthful spirits and for good. Charles Simeon has his picture in his study. He used to say, "There is that

blessed man looking down on me and saying, 'Be in earnest; don't trifle.' And bowing to the picture he said, 'I won't trifle; I will be in earnest.'" That picture has said the same thing to every generation of Cambridge students since. Hundreds have been led to give their lives to Missions because of what Henry Martyn wrote and suffered. No man of his age lived to such good purpose and did so much for God and humanity. In no other calling could he have wrought so effectively and won such renown.

Macaulay's epitaph will close this sketch:

"Here Martyn lies. In manhood's early bloom

The Christian hero finds a Pagan tomb. Religion sorrowing o'er her favorite son Points to the glorious trophies that he won.

Eternal trophies! Not with carnage red; Not stained with tears by hapless captives shed,

But trophies of the Cross. For that dear Name,

Through every form of danger, death, and shame,

Onward he journeyed to a happier shore, Where danger, death, and shame assault no more."

RACE DONE?

Not a Bit of It.

A man who thought his race was run made a food find that brought him back to perfect health.

"One year ago I was unable to perform any labor in fact I was told by my physicians that they could do nothing further for me. I was fast sinking away, for an attack of grip had left my stomach so weak it could not digest any food sufficient to keep me alive.

"There I was just wasting away, growing thinner every day and weaker, really being snuffed out simply because I could not get any nourishment from food.

"Then my sister got after me to try Grape-Nuts food which had done much good for her and she finally persuaded me and although no other food had done me the least bit of good my stomach handled the Grape-Nuts from the first and this food supplied the nourishment I had needed. In three months I was so strong I moved from Albany to San Francisco and now on my three meals of Grape-Nuts and cream every day I am strong and vigorous and do fifteen hours work.

"I believe the slokest person in the world could do as I do, eat three meals of nothing but Grape-Nuts and cream and soon be on their feet again in the flush of best health like me.

"Not only am I in perfect physical health again but my brain is stronger and clearer than it ever was on the old diet. I hope you will write to the names I send you about Grape-Nuts for I want to see my friends well and strong.

"Just think that a year ago I was dying but to-day, although I am over 55 years of age, most people take me to be less than 40, and I feel just as young as I look." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look for the little book, "The Road to Wellville" in each package.

AT THE CHURCH

BIBLE STUDY UNION NOTES

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LESSON FOR AUGUST 7. SOLOMON MADE KING. HIS WISDOM AND FAME. SCRIPTURE SECTION, 1 KI. CHS. 1-4; PROV. CH. 10.

Expository Notes.

By Rev. G. Campbell Morgan, D. D., Northfield, Mass.

Introduction.

THIS lesson introduces us to the history of the reign of Solomon, at once the most brilliant and most sad of those of the Hebrew kings. In these first movements we have evident signs of the strength and the weakness of this remarkable son of David. Let us trace these for the sake of learning the lessons they suggest.

Solomon's Capacity as a Ruler.

His natural capacity for the exercise of kingship is remarkably manifest in the first actions of his reign. These are characterized by forbearance and severity. Notwithstanding all the splendid achievements of the reign of David, Solomon came to a kingdom in which elements of discord and seeds of disaffection were palpably present. This was manifest by the action of Adonijah, and the defection of such men as Abiathar and Joab. Solomon's forbearance was manifested in his sparing of the life of his elder brother, and those also of Abiathar and Shimei. Such forbearance, however, was not a sign of weakness, for when Adonijah subsequently took advantage of his clemency in a way utterly unwarranted by all eastern ideals he was immediately executed. Though Abiathar's life was spared, he was rejected from the priestly office, by abiding wherein he might have wrought such mischief. The moment Shimei broke the bounds of his parole, he paid the death penalty. Joab, moreover, upon whom Solomon evidently looked as the most dangerous man in his kingdom, was put to death. All this gives the picture of a singular strong man, "suaviter in modo fortiter in re," a man whose hand was iron, even though it wore the silken glove. For his day and generation these were the elements necessary for the government of a turbulent people.

Solomon's Culture and Learning.

Solomon was, moreover, a man of singular culture, being philosopher, poet, and student of natural history. Add to all this, that in these early days he was a man of true humility of spirit, desiring wisdom above all things. Crowning everything is the truth stated that "he loved Jehovah and walked in the statutes of David his father." A combination of these elements in one person constitutes a most uncommon man, capable only of greatness in success or failure, according to the principles by which life shall be governed.

Solomon's Desire for Worldly Fame.

Yet these earliest facts reveal certain elements of weakness which became more and more apparent with the passing of the years. He was from the first actuated by a desire to place his kingdom side by side in comparison and competition with other kingdoms that lay round about. This policy betrayed a singular absence of the consciousness of separation to which the Hebrew people were called, and consequently notwithstanding Solomon's early successes, and the material advantages which accrued, time proved the disastrous failure of such

*This course is on Patriarchs, Kings and Prophets. It gives a connected outline view of the leaders in ancient Israel. The lessons are based on entire Scripture selections. They are issued in four courses, with seven grades and three teachers' helpers and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of our readers who are using these lessons.

a course. His affinity with Pharaoh, king of Egypt, and the marriage of his daughter was in itself entirely out of harmony with the original purpose of Jehovah. As this woman is not named afterwards among those who caused him to go astray, in all probability she adopted the worship of Jehovah. His marriage with her, however, established a precedent, which in its outworking, brought centuries of trouble to the people of God.

Lessons.

The lessons are apparent and searching. The most splendid inheritance cannot make the man. Character may be affected by environment, but need not be. The quality which makes manhood conspicuous for righteousness draws its life from the strength that is not touched by things earthly. The characteristics which make a man great among his fellows may ensnare his soul, unless the governing principle of his life be right. There must be no deviation, the course must be straight.

And yet perhaps most solemn of all, a man may have the truest religious desire and devotion, but unless these are followed to their final conclusions, they may be submerged by the tides of natural inclination, and a dawning life full of promise pass into darkness and eclipse.

Solomon was born to wealth, culture, and religion; but there are no evidences that he was wholly and absolutely surrendered to the God whom he did most truly love. He is a glaring instance of the impossibility of serving God and Mammon. We learn from this story how much success may be but the sowing of the seeds of a harvest of failure.

THE PRAYER MEETING

By SILAS JONES

A CURE FOR TROUBLED HEARTS.

Topic Aug. 25: Ps. 46; John 14:1-6; 1 Pet. 5:6-7.

God Is Our Refuge.

"I see the wrong that round me lies,
I feel the guilt within;
I hear, with groan and travail-cries,
The world confess its sin.

"Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings:
I know that God is good."

Without God there is no cure for the troubled heart. We must believe that goodness and intelligence are at the heart of things if we would not find life a burden. The world is full of mystery. Sin and sorrow abound. Here and there is a man who says that the wickedness and the wretchedness of men make it impossible for him to believe in God. They do increase the difficulties of faith. They also make faith necessary to peace of mind. We can do our work cheerfully if we believe that God in his goodness and wisdom is guiding his people. But no sane man can labor cheerfully in a universe that is not moral. Intellectual and moral idiots may not feel the need of God. Men of sound mind and heart cry out for the living God. They long to cast their cares on Him who is sufficient unto all things. They have no desire to manage the universe. They are glad to believe that God rules over all and that they have a humble place in his plans.

"In My Father's House."

"That death seems but a covered way,
Which opens into light,
Wherein no blinded child can stray,
Beyond the Father's sight."

Herbert Spencer said of his conclusion that consciousness does not survive the dissolution of the body that it seemed "strange and repugnant." Such a conclusion will always seem strange and repugnant. The desire for conscious existence after death

is not a demand of selfishness; it is a demand that human life be something more than a farce. Christianity dignifies man by testifying to the future life. "In my Father's house are many mansions." We know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens."

Christianity gives us a God whom we can love and trust and a humanity for whose salvation we are willing to toil. There is consolation for him who has an adequate idea of God and of man. He may fail to attain many objects of his ambition; he knows he can gain what is of greatest worth. Such a man will not be free from trial. Disappointment may often come to him. The cup of bitterness may often be put to his lips. He may have to endure the malignity of foes and the ingratitude of friends. Yet there is comfort in his heart. Afflictions are but for the moment. The final result will be good. The darkest night has a star and the deepest sorrow has its hope.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

BURMA AND SIAM.

Topic July 31: Isa. 35:1-10.

BURMA is famous in missionary annals as the country of Adoniram Judson's life and labor. Amos R. Wells, in his admirable little handbook, "Into All the World," tells the story of Judson's heroic toils. He began his work in Rangoon, Burma, in 1813. It was six years before he won his first convert, Moung Nan, but he lived to see the Gospel firmly planted in the English possessions, especially at Moulmein. When asked in the midst of his weary waiting about the prospect for the conversion of the heathen he replied "They are bright as the promise of God." In that spirit of faith the great man labored in Burma till his death in 1850. Eagerly desiring to preach, yet he spent long years in the work of translating the Bible into Burmese, and preparing a dictionary of the language. The most dramatic experience of his career was his seizure during the war in which England conquered Burma. He was thrown into the crowded death prison, where for seventeen months he was confined, laden with fetters whose marks he bore to his dying day, in stifling air, amid horrible filth and vermin, compelled to sleep on his shoulders, with his feet drawn high in the air, and tortured with constant expectation of death. He suffered agonies from heat, hunger and fever. His precious translation of the Bible, sewed into a pillow, was providentially saved by a Christian native who had taken the pillow as a memento of the friends he expected never to see again. Judson's heroic wife ministered to him from the outside as best she could, and died soon after the close of those terrible days. Judson was thrice married, each time to a woman of remarkable brilliance and most noble character."

Associated with Judson from 1825 to 1831, was a young man of heroic mold, George Dana Boardman, who labored with marvelous enthusiasm and success among the Karens. "With a feeble body he made arduous journeys through the jungles, often on foot, drenched by the rain, sleeping in the native huts. Everywhere the eager Karens crowded to the Gospel. Then came the rebellion of Tavoy, and the seeds of disease were quickened by Boardman's close confinement with three or four hundred persons in a little six-room house with damp walls. "Perhaps the most pathetically glorious scene in missionary annals is that of the young missionary—he was only thirty—yielding to the solicitations of the Karens, and being borne on a litter into the jungle to witness the final results of his labors, the baptism of sixty converts. Thus, in 1831,

(Continued on page 681.)

Home and Children

THE COMPASS

Annie R. Sibley

Though out upon the sea a ship is tossed
By winds contrary and by billows wroth,
Its soul, the compass, ever points the north,
And guided thus, the trackless waste is crossed.

And so that "still small voice" within the soul
Our compass is upon life's sea untied,
That ever points the right and seeks to guide
Through all its waves and storms to the heavenly goal.

A CHILD VOYAGER

Children furnish more than one-half of the world's purest joys, their beautiful deeds breaking in upon us oftentimes as delightful surprises; and stupid would we be if we failed to be roused from life's torpor by their presence, their needs, and their expression of them. As we stepped upon the platform of the cars on our way west in the middle of the night, we heard a man say, "Here's a little girl all alone. Will not somebody take care of her?"

Somebody responded, and we thought no more of it until next day when we dropped our "sleeper," and entering one of the other cars we saw the sweetest little child-form we ever looked upon, fast asleep, so soundly sleeping as not to even be heard in breathing. Such a head of dark brown hair, lying all loose over shoulders, back and face, we never beheld, features as if the choice of an artist from a thousand beauties; her long, dark eye lashes lay across the openings into a world of beauty, and her form was in beautiful adaptation to the ideal of her face.

We could hardly wait for her to wake, for we felt sure she was the lonely child of whom we had heard the night before, and were impatient for the history of this interesting but solitary voyager across the earth. After a while the conductor stood over her, as if drawn by her beauty and innocence. He seemed to be shrinking from waking her, as if she was an angel, whose repose it would have been irreverent to disturb. Said he: "Whose child is this?" No one could tell. He turned away and went on gathering up his tickets. When he had finished he came back, and she was awake. He stooped and said:

"Whose little girl are you?"

"Mamma's," she said, looking up trustfully in his face.

"Where is your mamma? Show me where she is."

She said gently, "Mamma is not on the cars, she is in heaven."

The gentlemanly conductor grew more intently anxious, and said:

"But you have a father aboard?"

"No, sir; my father is in heaven a long time ago. When I was a little baby he was in the army. Mamma used to tell me about him. She called him her poor soldier boy."

"And where did your papa and mamma live?"

"In Ireland, sir," speaking more gently, as if not right sure it was best to tell him.

"Where did you come from, my little darling?"

"From the same place."

"Who came with you?"

"Nobody, sir, but God. He kept me on the sea when it was awful stormy, and I was so sick I thought I would die."

The conductor, in surprise, said, "You did not come all the way from Ireland by yourself?"

"Yes, sir; God was with me; my auntie prayed for me, and told God to take care of me on the fore-castle of the ship and she kissed me and said, 'Precious pet, don't be afraid, for God has told me that he is going with you all the way,' and some people on the deck took me and made me sleep by them until I got to New York, and then they took me to the railroad station and a nice old gentleman with white beard, got my ticket. Here it is, sir"—opening a queer old-fashioned Irish carpet-sack, and pulling out a woolen petticoat and putting her little hand into the pocket, took out a little pocket-book, tied with a soiled piece of linen tape—"here it is; he gave it to me, and told me not to be afraid, because the people would be kind to a little stranger orphan girl. And he said when I wanted anything to ask the man with the band on his hat. Are you the man?"

"Yes; what do you want, my little pet?"

"I want you to take care of me, if you please."

"I will, indeed. I had a little girl about as large as you, but she died."

"She is in heaven, ain't she? She will see my papa and mamma; won't she?"

He said, "I hope so," and turned away. By this time a half-dozen men had gathered about the child, no woman happening to be in the car.

The men were all rough, good-hearted souls, and all seemed to be fidgety to do something for this strange, beautiful child. One turned up a tag which was fastened to a ribbon round her neck, and on it was written:

"Emie Mc—, of Ireland; aged seven years; is on her way to her aunt, Mrs. Mc—, Fort Kearney, United States, of America. Kind friends, be good to this child. She was her mother's darling, who died the 11th day of December, 1878. This poor child is all that is left of the family, and her friends are sending her to her aunt's at Fort Kearney."

One rough-looking man asked her if she had anything to eat, to which she replied by showing him some little sweet cakes, and said, "Do you think these will be enough until I get to auntie's?" He replied, "Give me your reticule," and opening it, commenced filling it out of his well-filled basket. Others brought in their supplies, until they gave more than the child could carry. An old gentleman, about eighty years of age, said he would take care of her as far as Kansas City.

She became more and more a theme of interest for hundreds of miles, until we seemed to have forgotten the space, when the cry, "East St. Louis!" startled us, and revealed the fact that to some of us at least the journey had ended. We parted from this dear child in tenderness and with prayers, for she was fast asleep, with her little testament which she could read, in her pale hand. All were the better for her presence; all regretted that she could not journey on with them along the way of life.—Wesleyan Christian Advocate.

"Mamma," said the little one, "there's a girl in the next block that's a lot sicker than I am."

"You're not very sick, pet," replied the mother; "not even in bed. You'll be out playing again in a day or so."

"I know it, mamma, so don't you think we ought to do something for the little girl that's so much sicker?"

"What would you like to do?"

"I'd like to send her that nasty medicine the doctor left for me."

FAIR FOLKS

Don't Blame Nature But Investigate.

Many claim they are nervous "by nature" when it is really only because they are slaves to the coffee or tea habit, and this is easily proved by cutting out the coffee or tea for 10 days and using well boiled Postum Food Coffee instead—then comes the change.

"I seemed endowed by nature with a nervous constitution," says a lady of Knoxville, Tenn., "and although I felt tea and coffee were bad for me the force of habit was so strong I just couldn't give them up."

"Some one suggested that I try cereal coffee, but I remembered what insipid drinks we used under that name during the Civil War and so without ever looking into the subject or realizing what progress science has made in this direction I just wouldn't give Postum a trial until finally the W. C. T. U. in our city started an exchange where there were so many calls for Postum it was served regularly and many were thus induced to try it, myself among the number. How delighted I was to find it so agreeable, delicious and satisfying. As I had suffered from nervous prostration a change from tea and coffee was imperative, but all these troubles disappeared after I had used the Postum faithfully for a few weeks."

"A sister and a son-in-law were converted to Postum at the same time and now we all enjoy it as well as we ever did coffee but instead of making us nervous like coffee we enjoy steady nerves, sleep sound and are in every way better for the change." Name given by Postum Co., Battle Creek, Mich.

This lady found what she thought was natural nervousness was only due to an acquired taste for coffee that is to some people a sure destroyer of nerves and health. Like her, any one who cuts off coffee altogether and uses well boiled Postum in its place will be greatly benefited after a few days and the return to health is a joyful journey.

There's a reason.

Look in each package for the famous little book, "The Road to Wellville."



CHAPTER VIII.

"This Do" Recoils on Duncan McLeod.

PERHAPS the reader will comprehend Duncan McLeod. To the writer he is, in certain respects, an enigma.

Without the first impression he made upon you was that of a man doing things. But a hundred men doing things would not impress you as Duncan did.

As a child, or as a maturer person, did you chance to see the Corliss engine, at the centennial exhibition at Philadelphia? That was before the days of the magic transference of power by electricity. Shafts, gearing, belts, transferred it then. The Corliss engine, by such cumbrous connections, was the man Friday, doing the bulk of the work of the great centennial show. But when you came upon it, in the high, sunny room that, like a glass case, surrounded it, and looked up at it, gleaming there like burnished silver, and moving so silently that you might hear your watch tick in its presence, your credulity was taxed. It couldn't possibly be doing all that! Why, it was but as a boy at play, or as a girl skipping rope!

That was the way Duncan McLeod did things, as if for the grace and joy of doing them. He had realized, whether he ever read the essay or not, Horace Bushnell's "Work and Play."

Moral purpose was the next thing about Duncan that struck you. Everything, to his mind, even the huge ore crushers, existed for character. He had experienced some crushing himself, for that matter.

By three o'clock in the afternoon, you wondered whether this did not a little weary you. Couldn't Duncan interject, possibly, something non-moral, to relieve the tension? Just then, most likely, you heard him laugh; and, after that, you could bear twelve hours, or twelve years, of his moral strenuousness.

Similarly, Colonel Higginson says that he never understood Thomas Carlyle until he took his first walk with him. After a terrible, scathing and pulverizing remark, during the walk, Carlyle burst into a loud laugh. The laugh was a sort of foot-note to the remark. It indicated that what had been said might be diluted with thirty-three and one-third parts humor. Colonel Higginson thenceforth read the sarcasm and vitriol of the great essayist so diluted.

Take two instances of Duncan McLeod's humor, mainly repressed, but breaking out reassuringly now and then:

Patrick Sullivan chewed more tobacco than any three men in the camp. He bore, prior to the mutiny, a nickname that implied this pre-eminence. When, then, notwithstanding that it was a moment of extreme peril, Duncan quenched in Sulli-

van's saliva the lighted punk that was to have exploded the Annie Laurie Mine, only the darkness hid the twitching mirth-lines in his face.

When, again, Duncan had persuaded Simpkins, the newspaper man from Salt Lake City, that the mutiny was only a Drummond jollification, he contained himself until the stage that bore Simpkins away had disappeared around a point of rocks. Then he sought out a dark place behind the ore crushers, where the noise was deafening, and there, detected by no one, laughed his fill for the space of ten minutes. Thereupon he reappeared wearing the solemnity of a pallbearer.

Duncan most baffled you, however, in his character. Notwithstanding his devoutness, he had a temper. At a supreme moment of his life, that with which this history closes, he was, not ten minutes earlier, in a mood to overturn gravestones, but restrained himself.

He adhered tenaciously, also, to a curious heresy of his about what persons have a right to the truth. His throwing Simpkins on a false trail illustrated it. His course toward one a hundred times keener than Simpkins will illustrate it, as these chapters succeed one another. This heresy the more puzzled you, because you often said to yourself, "Duncan McLeod has the truest soul I ever knew."

Duncan, once more, was subject to fierce temptations, and, little though you would think it, might easily have been a bad man. After the crisis with which the present chapter ends, for example, a battle of Titans ensued within him. First, he was strongly impelled to plunge into rank sin; next, to contract a marriage of convenience; next, to turn ascetic, with all the vengefulness that his hard lines suggested, and with all the abandon that went with his prodigious will. These were, successively, actual and terrible temptations to him. The beaded sweat poured from him as he wrestled with them. He despised all of them; he fairly loathed the first; the power which they nevertheless exercised over his mind made him reckon himself the chief of sinners; and yet he actually found his hand, more than once, on the door-knob, to go forth in an evil way, so was he in those dreadful hours sifted as wheat. Only the Lamb of God took away from him these impulses, and gave back to the men of the Annie Laurie Mine him whose words so moved them the next Sunday. "In all points tempted like as we are," was Scripture often on his lips.

Duncan McLeod, to conclude, was several men in one. It might suffice to call him a "Celt," and to leave it there, but for the fact that that would say quite

too little. But those several men in one were a glory. When Duncan's letter, thrust within her dress, transfigured Kathleen Gordon's face, it was with adequate and ennobling cause.

Now that the writer has made his peace with the reader concerning certain enigmatic elements in Duncan McLeod—or, rather, has proffered a flag of truce—he has an easier mind. He has henceforth only to depict the man faithfully, without fear of being interrogated about him, or of being presumed entirely to have fathomed him.

What with our friends in Fall River and in Scotland, it must be confessed that we have left the two men of our first chapter, by the oil lamp in the mill of the Annie Laurie Mine, far too long.

Duncan McLeod seemed to be, as the reader will recall, under some peculiar pressure. In point of fact, as the sequel will show, he had reason to be. He repeatedly interrupted John Hope in his argument. He spoke without his wonted deliberation. His vehemence almost overbore John, who, as he remembered all that Duncan had done for the mine and for its men, felt strangely abashed. "Deeds, John, my man, are the things," Duncan was saying. His voice suddenly sank almost to a whisper, yet you could hear it, for the quality in it, above the roar of the machinery, and it said, "This do."

But John Hope was not one to be put down. "Duncan," he said, "suffer me a few words without interruption, please."

"Pardon me," answered Duncan; and, realizing that his side of their debate had been hardly courteous, he gave John his hand as if to make amends, offered him a chair, and the two sat down to finish the talk.

"I admire Charles M. Sheldon, whom you adduce," John proceeded, "and that very different man, Henry Drummond, whom you connect with him, more than I can tell. It is a complicated question, because of the mystery that there always was about Drummond, but I do not understand, as you seem to, that their propositions are identical. That, however, is immaterial at this point.

"Sheldon has confronted Protestant Christendom with the question, Will it live its religion? To have successfully done that—and Sheldon has successfully done it—were worth many lifetimes of service. 'This do,' as you put it, is, thus, his proposition. Most probably he has another, but this is mainly in evidence.

"Now I make bold to say, that 'This do' will not do it. I do not think, either, that Sheldon supposes that it will, by itself alone, or wishes his readers to infer that it will. Such a position is that of John the Forerunner, not of Jesus. It is a part of Jesus' position, but it is the

minor premise of it. 'He appointed twelve, that they might be with him'—that is the major premise. 'And that he might send them forth'—that is the minor premise.

"I can suggest my reasons for this conclusion in a very few words:

"The major premise underpins Paul—'That I may know him.' It is the glow of Peter—'Who . . . begat us again unto a living hope.' That it is the heart of John, who outweighs them all, requires but to be stated. It is the supreme note of that early and great Greek Christianity, which the impulse of Rome toward organization smothered. It marks the most vital of the reformers. Maurice, Phillips Brooks, and, if I understand him, Drummond, center there. It is what made my mother the Christian she is, and, as I doubt not, your mother.

"My father, if I may illustrate, sleeps on a hillside overlooking Narragansett Bay. I would go to the world's end for an hour with him. Why? For what he did? That was great. For what he insisted that we children should do? That was much. No, no; for what he was, the rather. To be with him, to be in his atmosphere, was of itself a liberal education to us, and to many others. Do you suppose that Jesus would disuse the corresponding force?

"Moreover, I have tried 'This do.' It is a stress, a self-consciousness, a narrowing. You judge yourself, and you judge others. Action as the correlate of volition is, indeed, indispensable; but volition, or, rather, personality, is primary, and must be given the supreme place.

"This subject has been with me for months; in fact, tentatively, for a much longer time. I think I touch bottom at length. I propose to build now. 'Abide in me, and I in you.' 'In him was life; and the life was the light of men.' Our gospel, in short, Duncan, unless I mistake, is the gospel of a living, present, now Saviour, all authority given unto him, and he with us always."

John Hope's eyes, as he ended, shone like stars.

Duncan McLeod shook his head doubtfully. "Good-night," said both the men.

The transcontinental mail had been delayed six hours by snow along the Divide. The stage was correspondingly late, arriving at midnight; and both the men's packages of letters had been thrown into their rooms while they were talking. Duncan ran over the addresses on his with feverish anxiety. The letter he had expected for six days, and because of the delay of which he had grown nervous—though no one knew it, but only that he was abrupt and tense, as in the dialogue with John Hope—was at the bottom of the pile, marked, "Missent to Alameda, California."

He opened it, with a heart that almost stopped beating, and read as follows:

"Stirling, November 5.

"My Dear Mr. McLeod:

"I thank you, more than I can tell, for your beautiful and noble letter. I should not like you to know how deeply it has moved me.

"I have seen your mother. She was like an angel to me. She gave me your letter to her. The heroism of your rescue of Douglas Campbell! The goodness of God in sparing you both! I called on Margaret Campbell and her children this

afternoon. They can hardly speak of you without glad tears.

"My mother and father are on the favoring hand. I knew they would be, the moment I opened your letter.

"Mr. McLeod, God only knows the pain it is to write you what I must now write. You will be brave, I know, to brave the sorrow, and to consider, and, as I hope, to respect my reasons for inflicting it. Remember, please, that it hurts me, too.

"I must say, No.

"For another? No.

"For aught lacking in you? Far otherwise. Your reference to my 'renown' I fail to comprehend. I have, however, one honor. It is the highest I could wish. None other, so great, will ever come to me. Duncan McLeod has asked me to be his wife!

"Not, either, because I disbelieve in, or shring from, marriage. How could I, with the perpetual romance between my father and my mother always going on in this house? No. Pure and deep loving is God's way. The Bible is full of it. I have lately been making a study of the Song of Songs. I doubt not you are familiar with its large meanings, as devout modern scholarship interprets them.

"My reason, the rather, is duty. It is our Saviour's, 'This do.' You are several years older than I. You have lived nobly. I am thinking that you have found, as I am coming to find, that there is no joy like that.

"But duty, wherein?

"First, Scotland. I was at the Bore Stone to-day. I lived over again that mighty heroism. Is there anything we ought not to be willing to sacrifice for Scotland? But it is the people like you that leave her. Dr. Watson, whom I hear when in Liverpool, says that he finds them all over the United States. Not that there are not good and strong people left at home, but, oh, her need is so great, so pressing! For her sake I would not expatriate myself.

"Next, economics. You are a prosperous man. Judging from present indications, you are likely to be very rich before you die. It is in you. You can hardly help it. My father also has wealth. I know that that has not influenced you. You would take me, perhaps, all the quicker from a cottage, as my father took my mother. But people have little idea how much my father has, he is so secretive. Double up riches, then, by marriage, even by a holy marriage? How does that look? How does it strike poor people, those, for instance, among whom I work? Does it not dishearten them, and justly? Is it, Mr. McLeod, looking largely at it, a right thing?

"Once more, economics, but in a sense which I must ask you to hold in strict confidence. My father is a great admirer of Mr. Carnegie. They sometimes meet. Some of the great steel man's plans are known to my father—libraries, universities, the 'crime of dying rich'! My father seeks to emulate him. In his secretive way—with the best of intentions, too—he is silently laying his hand on this branch of his two specialties, and on that. He designs, if possible, to control both of them in this country, and so to pile up additional millions. Then, as he thinks, he will build libraries and endow universities.

"Meantime, the small concerns crushed! the wages kept low! the honest and

industrious people in the workhouses in old age! the hunger, the cold, the despair, the crime! Because combination is good—and it doubtless has merits—is that sort of combination good? Ought not brotherhood, and love, and a chance for everybody, to be in it, instead of power only, and a chance for a few? 'Poverty is good,' my father says, 'it made me.' It did not make him, begging his pardon. Other things made him, in spite of his poverty, rather than because of it. Why, too, if it is good, does he not try it on Kathleen?

"Mr. McLeod, this sort of thing darkens my days. It is the same in principle as Edward II. It is the new tyranny. Bannockburn is needed again, bloodless, but not less heroic. My influence is great with my father. I have sometimes dissuaded him. I must stay by, and do what I can in such directions.

"I have not spoken of my social settlement work. Melbourne is calling me. The need of settlements, both in Australia and at home, is appalling. But this work has touched the popular heart. Workers are in training for it. Perhaps it, of itself, would not detain me.

"May I ask two favors?

"You will not, please, try to reopen this matter? Kindly spare me the pain.

"Also, you will not think hard of me? I could not bear that. You will respect me, and breathe a prayer for me sometimes?

"Mr. McLeod, God fill your life with light and love! God help us both to fulfill our Saviour's word, 'This do'!

"Sincerely yours,

"Kathleen Gordon."

Duncan McLeod bowed his head. He was hard hit. The shaft had entered between the joints of the harness. The dearest hope of his life was slain. Not only so, but the arrow that slew it was feathered with that principle in religion which he had, within an hour, been stoutly upholding against John Hope's contention, and around which he had builded all his maturer life. His thinking swiftly grew impersonal. His mind seemed to reel. His whole being was shaken. Within a half hour's brief space, the ground beneath his feet and the sky above him seemed to have been rolled together as a scroll, and to have vanished, leaving him but as a shade fitting through Erebus.

(To be continued.)

Write to the Ideal System Company, Red Oak, Iowa. Tell them the number of members in your church. They will send you samples and make you a price on a system for raising finance that excels anything I have ever seen. Write to them, not to me. T. R. Butchart, Treas. Christian Church, Red Oak, Iowa.

The Foreign Society needs a medical missionary for India. A man is needed for this position. Whoever goes to heal the sick should go also to preach the gospel.

WANTED—Agents, hustlers, salesmen, clerks and everybody who wants to enjoy a good hearty laugh to send 50c for "Tips to Agents." Worth \$50 to any person who sells goods for a living. If not satisfactory your money back. Circular for stamp. The Dr. White Electric Comb Co., Decatur, Ill.

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NEWS AND NOTES

Cleveland, O., July 16, 1904.

Dear Century:

The set of dishes arrived in good condition and are giving good satisfaction. It is an abundant reward for a little effort. Accept thanks. Sincerely,

E. P. WISE.

St. Louis, July 20, 1904.

Mrs. A. M. Harrison and Professor B. C. Deweese are booked for addresses at Bethany Park Assembly in August.

A friend of missions, living at St. Joseph, Mo., gave 160 acres of land in Colorado to the Foreign Christian Missionary Society recently.

It is in contemplation to hold a religious press congress in connection with the World's Fair of St. Louis some time during the coming autumn.

The church at Herrington, Kansas, has just completed the seating of its new church with open chairs, manufactured by the Manitowoc Seating Works.

For the information of all interested in the Missouri State Bible School work we mention that the address of W. A. Moore, cor. sec. and treas., is changed to Mexico, Mo.

Eld. Jocum, Cedarville, Mo., writes under date of 7th inst.: "I have been called here by the Dade County Mission Board to hold meetings. We have had fourteen additions."

The missionary year closes the last day of September. All offerings intended for foreign missions should be in hand by noon of that day. The churches that have made offerings should see that the offerings are forwarded.

W. L. Ennefer of Le Roy, Kansas, desires to give his entire time to evangelistic work after Aug. 7. May be had for Kansas and Oklahoma. Terms, railroad fare one way and entertainment. Will

raise his own salary after meeting begins.

We have received the Quarterly Bulletin of Bethany College, an attractive four-page sheet, giving much information regarding the condition and prospects of the college. It may be secured by addressing President Cramblett, Bethany, W. Va.

Four members of the editorial staff of the Christian Century preach somewhere nearly every Lord's day. Usually Drs. Willett and Young preach to large audiences where they are using their great opportunities for the largest results of the truth.

The Sunday schools are not doing as well as was expected. The first few weeks the offerings were very encouraging. Recently they have been much less so. If for any reason Children's Day was not observed the first Sunday in June, it should be observed yet.

Claris Yeuell, Liberty, Mo., raised \$10 each for state and county work. He is working to get in line with all our missionary enterprises. One by baptism and three by letter recently. He has a vacant date or two for meetings and lectures. Address him at Shelbyville, Mo.

A good sister from central Illinois has just given our National Benevolent Association \$500 on the annuity plan. Those wishing to inquire concerning the works of the association and this method of co-operating with it may address Geo. L. Snively, 903 Aubert avenue, St. Louis.

The watchword of the Foreign Society for the year is a quarter of a million dollars for foreign missions. Before the year closes that amount should be received. With the increase from year to year in membership and in wealth there should be a very marked increase also in the contributions.

After nearly three years' pastorate, Irvin T. LeBaron resigned at Milton, Iowa, and is now with the Ram's Horn Company of Chicago as stereopticon lecturer and special representative. His permanent address will be Milton till further notice. Bro. Van Dusen of Texas follows Bro. LeBaron at Milton.

The Foreign Society has received a bequest of \$500 from the estate of J. W. Haymaker of Eminence, Ky. More and more the friends of this work will remember it when they come to dispose of their property. They will leave part of their estate to help support the preaching of the gospel in the regions beyond.

We regret to find it necessary to part with Brother F. F. Grim for the present. He has done devoted and excellent service for some years as one of the responsible editors. He will seek recreation in Colorado for several weeks. We bespeak for him the kindest Christian hospitality wherever he may be during his outing.

R. W. Woodside, Oakley, Kansas, writes: "I am pastor of the church here. There is another church within twelve miles. Have houses and are out of debt. I desire to help these churches by assisting members of the Christian churches who desire to locate in the west to find homes in this locality. Good lands, improved and unimproved, cheap. Address him."

Bethany Assembly opens up with every prospect of one of the very best meetings in its history. The ministerial association and school for preachers will open August 5th and continue until Au-

gust 14th. It is hoped that several hundred preachers from Indiana and adjoining states will attend the school. All the conventions of the church in Indiana will be held during the assembly.

The annual meeting of the Christian Church at Sandoval, Ill., was observed July 17th. The entire day was spent at the church with dinner in lecture room and a feast of good things in general. The service was closed after "roll call" and "rally" like Bro. F. L. Davis holds. Joy and sorrow pervaded, joy because of the unity of membership, and sorrow because our pastor, R. Bert Doan, and his excellent wife were leaving us. They go to Eureka for three years' college course, fitting themselves for their chosen life work for "Christ and the church." They have won the love and respect of this whole community and leave the church in good shape every way for our new pastor, J. Edward De Gafferelley, from South Carolina, who, we feel sure, will carry on the work here with an earnest zeal.

The Board of Church Extension is busy preparing for the annual offering which begins Sunday, September 4th. Our preachers should send in their orders at once for supplies of collection envelopes and literature so that they may be promptly sent out by the board. There were 1,155 contributing churches last year. These churches, as churches, sent \$19,742. The board is asking for 1,600 contributing churches this year and \$30,000, in order to reach \$450,000 by the time of the St. Louis convention. This is not too much to ask in the sixteenth annual offering. Last year 2,825 churches contributed to foreign missions and 2,070 to the home society. In ordering supplies address G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

EVANGELISTIC.

R. S. Robertson of Kingman, Kansas, reports two more additions recently.

M. L. Buckley, Harrison, O., reports for the week's closing respectively, July 12 and 20: Baptisms, 550, 645; from denominations, 49, 48; total, 599, 693.

A WONDERFUL INVENTION.

It is interesting to note that fortunes are frequently made by the invention of articles of minor importance. Many of the more popular devices are those designed to benefit people and meet popular conditions, and one of the most interesting of these that has ever been invented is the Dr. White Electric Comb, patented Jan. 1, '99. These wonderful combs positively cure dandruff, hair falling out, sick and nervous headaches, and when used with Dr. White's Electric Hair Brush are positively guaranteed to make straight hair curly in 25 days' time. Thousands of these electric combs have been sold in the various cities of the Union, and the demand is constantly increasing. Our agents are rapidly becoming rich selling these combs. They positively sell on sight. Send for sample. Men's size 35c, ladies' 50c—(half price while we are introducing them). The Dr. White Electric Comb Co., Decorah, Ill.



CHICAGO.

There have been four additions to the Metropolitan Church since our last report, and the activities of the congregation have suffered no decline during the heated season. Good audiences assembled at both services on last Lord's day and paid excellent attention to two splendid addresses by our pastor.

Austin—The church has been entirely re-decorated and presents a very pleasing appearance. The audiences keep up well during the summer. There have been a number of additions recently. Will be baptising next Sunday night. All services will be continued during the summer. A farewell reception was given to Bro. J. W. Sewell last Wednesday evening. Bro. Sewell has been an elder of the church since its start. He has given most liberally of his time and money to build up the church. He was well known to all our union gatherings in the city. He was a kindly and spiritual man. As he returns to Iowa his Chicago friends bid him Godspeed.

THE PRAYER MEETING.

(Continued from page 676.)

Boardman passed away, and as Judson said, "He fell gloriously in the arms of victory."

The Baptists have been the chief workers in Burma, having in 1865 700 churches, 500 self-supporting, with a membership of more than 41,000, representing a Christian population of 134,000. "In 1865 these Burman churches organized themselves as the Burman Baptist Missionary convention, and they in their turn are sending out Christian missionaries—the final stage in the religious development of a people. The Baptist college at Rangoon has more than 500 students, and the theological seminary at Insein is the largest in all Asia. No other work for Burma is carried on by American societies except the mission of the northern Methodists established at Rangoon in 1878."

The work in Siam is under the control of the Presbyterians and Methodists. In the English Straits settlements, at the south end of the Siamese peninsula, the Methodists have a flourishing mission, largely self-supporting, while at Singapore there is an important school for the Chinese that has more than a thousand pupils in a single year. Thus the world is being leavened.

Program of the Nebraska State Convention at Lincoln Aug. 2, 1904.

Tuesday evening—Greeting by the president, Z. O. Doward; convention sermon, E. B. Widger; special music.

Wednesday morning—Ministerial Association period. Symposium, "The Pastor's Relation to State Missions." Followed by a general discussion. Address, Walter S. Hayden, Jr.; Bible lecture, C. P. Coler. This will come at eleven o'clock each day except Friday and Sunday. The general theme, "The Sermon on the Mount."

Afternoon—C. W. B. M. period. President's address, Mrs. J. S. McCleery; reports, state officers; address, "Building the Future With the Children as the Cornerstone," Mrs. C. H. Rush; "Go Tell," Mrs. Bertha Lenhoff; Porto Rico Work, Mrs. Charles Harmon; Spiritual Value of Our Work, Mrs. Oscar Sweeney; What and How, Mrs. H. S. Gilliam; Question Box, Mrs. C. S. Willard; Children's Bible study each afternoon, Miss Olive Griffith.

Evening—Address, Prof. G. P. Coler.

Thursday morning—Educational period; reports of Cotner board; address, "Relation of the Ministry to Our Educational Work in Nebraska," R. A. Schnell; address, Harry G. Hill, general secretary; symposium: "How Can We Increase the Attendance of Cotner University?" led by O. A. Adams.

Thursday afternoon—Christian Citizens' Council period. "Financing the Church Building," G. W. Garloch; "The

Science of Spending Money for God's Work," J. H. Currie; "Presentation of C. C. C. Purposes," by Secretary L. C. Oberlies. Symposium: "The Scarcity of Men Entering the Ministry; Why?" led by Edwin Jeary.

Evening—"The Mission of America," George B. Ranshaw.

Friday morning—N. C. M. S. business session. Address by W. W. Divine.

Friday afternoon—Bible school period. Superintendent's report, L. A. Hussong; paper, Mrs. Z. O. Doward; address, J. H. Bryan, of Iowa; address, H. S. Gilliam; address, George B. Ranshaw; Norman Bible study, Geo. B. Ranshaw.

Evening—Address, "Business Methods in Christian Life," Charles H. Palmer, national secretary of Gideons.

Saturday morning—Christian Endeavor period. Paper, E. M. Johnson; paper, Frank Emerson Janes; paper, Homer J. Young; paper, Mrs. G. W. Garloch; discussion on junior work, led by Miss Olive Griffith; Bible lecture, G. P. Coler.

Afternoon—Adjourned meetings. Address by Prof. Hohanness M. Cheenegeozyan; "The American Flag and Its Power for Christ." Mrs. Cheenegeozyan is fitting himself as a medical missionary to Turkey.

Saturday evening—Convention concert. Lord's Day morning—Bible school. Sermon, G. L. Wharton, of India.

Afternoon—Sermon, S. D. Dutcher; communion; Junior hour; hour of prayer; C. W. B. M. C. E. prayer meeting; sermon, Virgil E. Shirley; benediction.

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W. A. BALDWIN.

Additional Sleeping-Car Service.

The Nickel Plate Road has placed an additional vestibuled sleeping-car on train leaving Chicago at 9:15 p. m. daily, and also on train from Cleveland to Chicago, arriving Chicago 7:40 a. m., daily, for passengers between Chicago and Cleveland, in both directions, and intermediate points. Three daily trains. No excess fare. American club meals, ranging in price from 35c to \$1.00, served in Nickel Plate dining cars; also service a la carte, and mid-day luncheon 50c. Chicago city ticket offices, 111 Adams St. and Auditorium Annex. Phones Central 2057 and Harrison 2208.

Chicago depot, La Salle St. Station, corner Van Buren and La Salle Sts.

Entertainment at the Convention of the American Christian Missionary Society.

St. Louis is preparing to take care of a convention of 25,000 delegates Oct. 13-20, 1904. Lodging and breakfast in private homes will cost from \$1.00 to \$1.50 per day. At the hotels from \$1.25 to \$2.00 for lodgings and breakfast. Meals will cost from 15 to 40 cents at good restaurants. We make this statement for two purposes:

First, to show that prices are not excessive on account of the World's Fair. Second, to call attention to the fact that arrangements must be made in advance to secure these rates. Some of you may wish to come a few days in advance; others may wish to remain a few days after the convention is over to attend the great World's Fair. If so let your wants be made known. State the dates you will be in the city and we will serve you.

While the above prices for first-class accommodations, it must not be presumed that these are the highest prices you may pay. Without making previous arrangements you will pay for the same accommodations at least fifty per cent more than where arrangements are made. Then there are hotels here which will be delighted to relieve you of from \$5 to \$15 per day, and consider that they are giving you special favors. Now if you wish to attend the great convention of 1904 and see the greatest exposition the world has ever produced, and if you wish to be assured of pleasant and comfortable entertainment while here do not fail to write at your earliest convenience to G. A. Hoffmann, chairman entertainment committee, 1522 Locust street, St. Louis, Mo. If you can bring a party of ten, twenty, fifty, a hundred or more from your locality we can locate you together and add to your enjoyment. G. A. Hoffmann, Chairman Entertainment Committee.

Program Maxinkuckee, Flora, Ind., Assembly.

- Aug. 5—Opening day.
- Aug. 6—Children's day.
- Aug. 7—Lord's day services.
- Aug. 8—Temperance day.
- Aug. 9—Farmers' day.
- Aug. 10—Grand prohibition rally with governor's party.
- Aug. 11—Young people's day.
- Aug. 12-15—Conference National Christian S. S. Association.
- Aug. 17-18—W. C. T. U. days.
- Aug. 19-22—National Evangelistic conference.
- Aug. 22—Closing day.

The above is but an epitome. The program in detail will be found in the printed circulars and programs. In personnel and matter this is the strongest program ever put out by Maxinkuckee assembly. Fine lectures and entertainments have been arranged for the evenings during the assembly session.

The program for the evangelistic congress follows in detail. It is the arrangement that these sermons be made master efforts. A stenographer will report them in full, and they will be published and put on sale among the Brethren by J. V. Updike. This congress should be attended by every preacher in Indiana and adjoining states.

Evangelistic Congress Program, Aug. 19.
7:30 a. m.—Song and praise service.
Frank C. Houston, Indianapolis.
8:00—Professional evangelism and professional pastors. Geo. Sims. Discussion.

8:00 p. m.—Sermon lecture. J. H. O. Smith, Valparaiso, Ind.
Aug. 20—7:00 a. m.—"I go fishing," led by C. R. Scoville, Chicago. All may follow till 10 o'clock service.
10:00 a. m.—Round table, led by W. E.

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UNION PACIFIC

OVERLAND

Harlow. Subject, "Do People Care for Preachers and Preaching."

11:00 a. m.—"How Can the Masses Reach the Modern Preacher?" A. M. Hootman, Logansport, Ind. Discussion by Alanson Wilcox, Cleveland, Ohio.

12:00.—Grand feast—Roast beef, fish and roasting ears.

1:00 p. m.—Do as you please till 7:30 p. m. service.

7:30.—Song service. Frank C. Huston. 8:00.—"Should Evangelists Preach on Doctrinal Subjects?" Victor Dorris, Georgetown, Ky. Discussion led by J. M. Burwick, Two Harbors, Minnesota, the great railroad evangelist.

Aug. 21—9:30, Sunday school.

10:30.—Sermon, "The Difference Between Denominational Union and Christian Unity." J. A. Lord, Cincinnati, Ohio.

11:30.—Communion service.

2:30.—"How and What to Preach." S. M. Martin, St. Louis.

3:30.—Preachers and the Liquor Traffic." O. W. Stewart, Chicago, chairman national prohibition party.

4:30.—"Winning Souls to Christ." Allen Wilson, evangelist, Indianapolis, Ind.

7:30.—Musical. F. C. Huston.

8:00.—Sermon, Charles Reign Scoville, Chicago. Closing song and gospel invitation, Allen Wilson.

W. E. Callane, president Max. Assembly.

Frank C. Huston, secretary, Indianapolis, Ind.

Dedication at Polo, Oklahoma Territory—For several years there has been an organization of Disciples at Polo, O. T. These faithful members met in a school house. Realizing how inadequate it was to successfully carry on the work of the Lord in a school house they determined to erect a house of worship. With faith in God, about three months ago they set to work with this end in view. On July 10th their faithful efforts were richly rewarded, by witnessing a beautiful building dedicated to the Lord. We came to this dedicatory service needing \$404 and before presenting it to the Lord we raised \$427. We did not ask the Lord to accept this building with a debt resting upon it. These brethren certainly deserve much credit. Bro. I. W. Cameron, the C. W. B. M. missionary for north-east Oklahoma, very materially assisted these brethren in creating an interest to erect this building.—C. H. White, Perry, O. T.

DEDICATION AT ULYSSES.

The 17th of July marked the successful conclusion of the efforts of the Ulysses Christian church to fit themselves out with a creditable and well-located building. Bro. T. A. Maxwell, the pastor, has been quietly working for several months past, and the work was practically completed for the day appointed. Bro. E. B. Widger of York was present and preached morning and evening. After the morning sermon the amount necessary to complete the improvements and to pay all indebtedness was pledged in a reasonably short time. Eight hundred and forty-five dollars was raised during the day. At the afternoon service a short sermon was preached by the state secretary and the communion followed, making a delightful afternoon service. The brethren here have long looked forward to this day. The house is in the form of a cross and will be seated with

THE VALUE OF CHARCOAL.

Few People Know How Useful It is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

hardwood circular pews, and heated with a furnace. The baptistry is a work of brick and cement. A good-sized lecture room is at the rear that can be divided by movable partition into two rooms for baptismal or class purposes. Bro. Maxwell continues his ministry there another year, and is well beloved by the church and highly esteemed by the people of the community without regard to religious affiliations.

W. A. BALDWIN.

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I have berries, grapes and peaches a year old, fresh as when picked. I use the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in 10 minutes. Last year I sold directions to over 100 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) 2-cent stamps, which is only the actual cost of the samples, postage, etc.

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No matter how much you eat or what you eat, the results are just the same. Take one of Stuart's Dyspepsia Tablets after the meal and, regardless of the condition of your stomach, your food will be digested in a perfectly natural, normal and healthful manner. Your stomach will have a perfect rest and Nature will do the rest. Your digestion will be restored and you will rejoice in the perfect health that sufferers always receive from Stuart's Dyspepsia Tablets.

Stuart's Dyspepsia Tablets are for sale by druggists everywhere at 50 cents a box. All druggists carry them and the best doctors are prescribing them. You need not fear that you will ever be unable to get them; for because of the good they have done mankind and the suffering they have relieved and the happiness they have caused, the fame and the success and the popularity of Stuart's Dyspepsia Tablets from generation unto generation will endure.

July 29th

The Nickel Plate Road will run an excursion to Chautauqua Lake, N. Y., and return at one fare for the round trip (\$14.00) from Chicago, with return limit of August 30th, by depositing ticket. No excess fare charged on any train on Nickel Plate Road. Cheap rates to other Eastern points. Three daily trains, with vestibuled sleeping cars. Individual Club Meals, ranging in price from 35c to \$1.00; also served a la carte, and mid-day luncheon, 50c, in Nickel Plate dining cars. Write John Y. Calahan, General Agent, 113 Adams street, room 298, Chicago, for particulars. Chicago ticket offices, 111 Adams street and Auditorium Annex. Phones Central 2057 and Harrison 2208.

The Religious Education Association.

The annual report of Secretary Landrith of the Religious Education Association recently contains most encouraging reading for all members and friends of the organization. The new volume of proceedings containing the addresses delivered at Philadelphia in March will be ready by September 1st. This will be a very strong volume, containing a large amount of the most useful material ever presented bearing upon the general problem of religious education. The membership of the Association is steadily growing. This includes individual members, who upon payment of two dollars per year, become annual members and receive the reports and circulars published by the Association. This membership is now found in nearly every one of the churches and in all states and territories, and in most of the foreign countries. Another interesting feature developed during the past year is that of institutional memberships, which now include colleges, seminaries, universities and divinity schools in all sections of the country. This is a most important feature of the membership list. Membership is also being taken by several of the leading libraries in the country and by miscellaneous organizations of religious and educational character. Full information regarding the work of the association may be secured by addressing the general secretary, Ira Landrith, 153 La Salle street, Chicago.

Empire State Notes.

The New York Convention.

The state convention, held at Buffalo June 28-July 1st, was one of the best, if not the very best ever held in the state. The enthusiasm, fellowship, and general spiritual tone could not have been surpassed. One of the most inspiring features was the beautiful singing of Mrs. Princess Long. She sings from the heart to the heart. We were anxious to hear her; she led us to hear her Master. Brother G. P. Coler of Ann Arbor, Michigan, gave us five of his helpful and inspiring Bible studies. He knows how to dig deep into the mines of sacred scripture and bring forth treasures for the life.

The C. W. B. M. had a session full of good things. They have had a very good year and have organized several new societies under the able leadership of their organizer, Mrs. L. G. Craig. Mrs. Craig's report and also that of the secretary, Mrs. D. H. Dunston, were excellent. At the closing session Dr. Gordon of India gave a very strong address on the "Outlook of That Great Heathen Land for the Introduction of the Gospel." Mrs. M. E. Harlan of Brooklyn also gave an address which was one of the very best of the convention.

The Ministerial Association was held in connection with the convention. This session was especially strong and helpful. The addresses were: "Some Qualifications for a Successful Minister," by C. T. Fredenberg; "The Preacher and the Sermon," by Geo. B. Townsend; "The Kind of Preaching for Men," by W. E. Adams; "The Fellowship Life," by S. J. Duncan-Clark; "The Limits of Toleration," by Bernard P. Smith; "What the Pew Expects of the Pulpit," by Paul B. Hanks; and "What the Pulpit Expects of the Pew," by R. P. McPherson. In the

SAVE YOUR EYES



THOUSANDS of blinded people stand ready to-day to testify to the truth of my warning "neglect means blindness." If they had given their eyes the attention they deserve when first they noticed the spots, scum, strings or cobwebs, or when their eyes commenced to water or grow weak, they would have saved their sight.

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evening the convention address was given by J. P. Lichtenberger of New York. His subject was "The American Church." It was a great address and ought to be heard by every Disciple in America. He dealt largely with the philosophy of our movement and its special adaptation to American life and institutions. His treatment of the subject was new and scholarly.

Wednesday afternoon was given over entirely to a Bible school session. E. P. St. John gave two masterly addresses, one on "Boyhood and Girlhood," the other on "Adolescence." Every teacher in the brotherhood ought to have heard these addresses. Mr. St. John is a New York state general Sunday School superintendent and it is doubtful if there is a stronger speaker on child study in the Bible School in America.

Friday afternoon and evening was given up entirely to a Christian Endeavor session, which proved to be very helpful. There was a symposium on C. E. work with strong, brief addresses by W.



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25c. a cake at all drug stores, or mailed for 30c. by The C. N. Crittenton Co., 115 Fulton St., New York.

D. Ryan, W. G. Oram and W. E. Adams, followed by a round table discussion led by State Superintendent W. E. Bower. In the evening the Christian Endeavor address was given by D. D. MacLauren, D. D., of Rochester, on "The Value of the Evangelistic Spirit in Our Churches." This was a strong and fitting close to the convention. The Christian Endeavor societies have about decided to become a "living link" and support independently one of the state mission churches.

We had the pleasure of having with us the general secretaries of our national societies, Harry G. Hill, F. W. Rains, George Snively and George Muckley. Also W. J. Wright, representing the A. C. M. S. They all gave stirring addresses.

The report of the state society shows a prosperous year. A new church was organized and is in flourishing condition at Syracuse, a pastor settled with the new church at Dunkirk, a new organization effected and pastor settled at Flatbush, Brooklyn, with the aid of the A. C. M. S. and Disciples' Union of New York. A larger amount of money was raised than usual and plans perfected for greater work next year.

A new building league to help furnish property and homes for mission churches has been organized, which if successful, will increase very much the work in the state.

The next convention will be held in Elmira next June. By that time they expect to have completed a beautiful new church building for us to meet in.

Stephen J. Corey.

Sunday, July 10th, was a great day for the Christian church at Warren, Ohio, where J. E. Lynn, recently of Springfield, Ill., has been installed as pastor. The occasion was a roll call service, at which every member of the congregation, of which there were over one thousand, were asked to report. The result was that many of the older members regarded it as the largest audience ever assembled in the church building and a most impressive service. Especial attention had been given to secure the attendance of as many of the aged members as possible, and when the pastor called upon those who had been Disciples for fifty years or over, a number feelingly responded. This church was organized as the Concord

Baptist church, Sept. 3d, 1803, and the book containing the signatures of the seven members who on that date constituted themselves a church was displayed at the roll call service. No exact date can be fixed when the church ceased to be Baptist and became simply Christian. The change was by gradual evolution. The pastors who have served this church constitute an honored list, among whom are Adamson Bentley, Isaac Errett, J. W. Lamphear, I. A. Thayer, E. B. Wakefield, J. M. Van Horn, M. L. Bates. The church has enjoyed several long pastorates. One of the most inspiring parts of the roll call service came when the names of the young men of the church were called, one hundred and thirty in number, and they responded by gathering about the altar while prayers were offered for the future of the church. By means of an enrollment card a complete record of the attendance was secured.

Knoxville, Ill.—Marion Stevenson of Chicago was with us during the month of June and delivered his lectures on the Pentateuch. We had a union meeting of all the churches, and his lectures will be of lasting benefit to the community. Bro. Stevenson's work is unique, and he makes the Old Book teem with new life. He not only inspires Bible study among the members of the church, but is of great help to the pastor. The beauty of his work is that it is all so practical. He believes in searching out the "old paths" and walking therein. He impresses his auditors as one that understands his subject, and brings the truth home to every heart. His dealing with other churches is also to be commended. He does not compromise, nor apologize, for the Gospel, but presents the truth in a Christ like way. The other religious bodies cannot help but be attracted by the plain, simple truth. It seems to me that he is filling a long felt want among our churches, for he can say things that the located men dare not say, and the union service is a splendid feature, as it brings together the people of different faith, to mingle with our people, and helps them to see that it is not an antagonistic spirit that we possess, but simply, loyalty to Christ and his word. Bro. Stevenson is doing a work that will bless and strengthen our church wherever he goes.—John T. Stivers.

Washburn, Ill.

The Christian church held its 40th anniversary last Sunday, with an all day session. There was a historical paper by Mrs. O. M. Fisher covering the period of 40 years. In that time the church has had sixteen pastors and some of the best evangelistic workers have held meetings. Four young preachers have gone out from this church and are now in active service.

L. B. Pickerill of De Land, Illinois, gave the address of the morning. "A Retrospective View of Work and Workers." Basing his remarks upon Christ's words found in Jno. IV: 35-38, "Other men labored and ye have entered into their labors." "That both he that soweth and he that reapeth may rejoice together." From Historical records Bro. Pickerill showed that the real beginning of the work was from a church established in the home of Elder Nathan Owen, grandfather of our postmaster here,



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which was effected in June 12, 1836, in Putnam county (now Marshall county, Illinois). From this was organized the Old Salem congregation on Crow Creek. It was here that Henry D. Palmer did some of his first and best preaching. It was in the fall of 1851, that a young man from the East heard for the first time of the Disciples and later a clear and forcible presentation of their position from the lips of Bro. Palmer based upon Acts 2:38.

O. A. Burgess afterward in telling of it says, "It was new, it was wonderful. It opened up a new world to me." This sermon of Elder Palmer's led to the conversion of O. A. Burgess, and he by his efforts led over 1,100 into the kingdom of Christ. Later Burgess Memorial Hall was erected to his

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Fall Session Opens Sept. 27.

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E. B. WAKEFIELD.

memory. Roll call and communion at the afternoon session were held and many of the members of the church were present. H. H. Jenner, who became pastor here June 1st, has recently moved into the parsonage and is already beginning to feel at home among his people. He preached an excellent sermon Sunday night, outlining his work for the future. The house was crowded, both M. E. and Presbyterian churches having dismissed their services, and their pastors were present to bid Godspeed to Bro. Jenner and his faithful wife who come that they may be helpers of the faith of the membership whom they seek to serve.

The Work in England.

This is the "slack time," and the work is rather quiet at most points. Not much can be done during the holiday season except to prepare for the forward movement which each church plans for the autumn.

The Chester Conference occurs September 19th to 21st. The city will be well placarded with our new "gospel pastors" and "gospel handbills" and tracts will be sown broadcast.

F. M. Rains is now in our midst, and is now engaged in going the round of the churches. He is to spend next Sunday with the London churches. Good reports come to hand from various points. Here at Hornsey we have been having a most gladdening harvest. Nineteen have been added to the church, 17 by baptism and 2 by letter, in the last three weeks.

Ell Brearley has been laid aside with illness, and unfortunately does not rally as fast as his friends would wish. Fulham is thus temporarily without a pastor. But he has many willing helpers, and Bro. Durban is supplying the pulpit for him. The work at the West London Tabernacle is going forward very hopefully under the supervision of M. W. Williams, who is showing that he has many natural qualifications for such work. Frank Forster has started out very hopefully at Margate. This brother is one of our own boys. He was originally a member of the Birkenhead Church, and has spent several years in America, preparing himself for the ministry. Brethren Chas. Forster, Fred R. Davies and Alfred J. Wilson, who have been in America on a similar mission, are now revisiting England, and we would gladly keep them here if we had the means. The Southampton Church, too, has been enjoying a season of refreshing. L. W. Morgan, who combines the duties of pastor of the Southampton Church and general evangelist, writes me of "eight baptisms last night at the largest mid-week service we have had, and good prospects for more." They are preparing to free themselves from the last vestige of debt at their anniversary next year. There are distinct signs of progress all along the line.

E. M. TODD.

94 Hampden Rd., Hornsey, London, England, July 12, 1904.

A movement is on foot in Massachusetts to stop the illegal sale of liquors by druggists, by application to the state board of pharmacy for the revocation of the license of the druggist who is convicted of violating any of the provisions of the liquor law, or any of the conditions of the license.

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